



The General Presidency for the Affairs of
the Grand Holy Mosque and the Prophet's Holy Mosque

Translation of the Two Holy Mosques Khutbahs
A Joint Project



Al-Imam Muhammad Ibn Saud Islamic University
College of Languages and Translation

[16-12-35 – B – Ath-Thubaiti]

Tasting the Sweetness of Faith

His Eminence Sheikh Abdul-Bari ibn Awwad Ath-Thubaiti, may Allah preserve him, delivered the Friday *khutbah* entitled, “Tasting the Sweetness of Faith”, in which he talked about the sweetness of faith, its different signs, and how a Muslim can taste it. He mentioned some Qur’anic verses, Prophetic *hadiths*, and statements attributed to the Prophet’s Companions and the righteous predecessors on tasting the sweetness of faith.

Part One

Praise be to Allah. Praise be to Allah, Who has given faith taste and sweetness. I praise Him, Glorified be He, and I thank Him, for He has promised to increase bounties for whoever thanks Him. I bear witness that there is no god but Allah alone, Who has no partners, and Who says in the Qur’an:

﴿For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah) ...﴾ (Yunus: 26)

I also bear witness that our master and prophet, Muhammad, is His servant and messenger, who showed his *Ummah* the ways of misguidance as well as the path of happiness. May Allah bestow His peace and blessings upon him and upon his family and Companions, who were foremost in virtue and good deeds.

Now then,

I advise you and advise myself to fear Allah. Allah, Exalted be He, says:

﴿O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam [as Muslims (with complete submission to Allah)].﴾ (Al ‘Imran: 102)

Al-‘Abbas ibn ‘Abdul-Muttalib, may Allah be pleased with him, narrated that he heard Allah’s Messenger, peace and blessings be upon him, say, “He has found the taste of faith who is content with Allah as his Lord, with Islam as his religion, and with Muhammad as a prophet and as a messenger [of Allah].”



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Whoever is content with Allah as his Lord certainly loves Him, puts his trust in Him, seeks His help, and is sure that Allah alone, Glorified be He, is sufficient for him; he does not resort to anyone else, for anyone other than Allah is weak and helpless. He for whom Allah is not sufficient will not find anything sufficient, while he who is content with Allah gains all that is good. Whoever seeks sufficiency with Allah alone will not stand in need of anything, and whoever seeks power and glory with Allah will never be humiliated for any reason whatsoever. Allah, Exalted be He, says:

﴿Is not Allah Sufficient for His slave? ...﴾ (Az-Zumar: 36).

Whoever is content with Muhammad, peace and blessings be upon him, as a messenger of Allah definitely takes him as his example, leader, and guide and devotes himself to studying his life and following in his footsteps. Finally, whoever is content with Islam as his religion is fully convinced of it; he follows whatever it prescribes and avoids whatever it prohibits.

There is sweetness in faith that none can taste except for those who are deserving of it. If faith enters the heart and its delight mixes with it completely, this will engender pleasure in the heart, fill one's life with joy, and give one comfort and contentment. Those who feel the sweetness of faith delight in performing the acts of worship, endure hardships to attain Allah's good pleasure, strive hard in His cause, and sacrifice everything for His sake. Allah, Exalted be He, says:

﴿Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Quran); – therein let them rejoice." That is better than what (the wealth) they amass.﴾ (Yunus: 58)

When the sweetness of faith firmly settles in a believer's heart, it makes him attached to Allah, Glorified be He, at all times and under all circumstances, in all his acts and at any hour of the day and night. It makes him always aware of the presence of his Creator, Originator, and Supporter. It is for this reason that Allah's Messenger, peace and blessings be upon him, commanded us often to say, "I am content with Allah as my Lord, with Islam as my religion, and with Muhammad, peace and blessings be upon him, as my prophet."

Abstaining from sins for the sake of Allah brings forth a feeling of sweetness to the heart which is felt by those who do that out of fear of Allah and out of humility before Him. The Messenger of Allah, peace and blessings be upon him, said, "The furtive glance (at women) is one of the poisoned arrows of Iblis (Satan); therefore, Allah, Might and Majesty be to him, will reward anyone who lowers his gaze out of fear of Allah with faith whose sweetness he will find in his heart."

Anas ibn Malik, may Allah be pleased with him, narrated that the Prophet, peace and blessings be upon him, said, "There are three qualities that whoever possesses



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will taste the sweetness of faith: that Allah and His Messenger are dearer to him than all else, that he loves a person only for the sake of Allah, and that he hates to revert to disbelief just as he hates to be thrown into the fire.”

The sweetness of faith requires a dear price and at the same time has blessed effects. Its price is that Allah and His Messenger should be dearer to a believer than all else. This implies that the Qur'an, the Book of Allah, and the *Sunnah* of His Messenger should be dearer to a believer than anything else. When there is any conflict within the believer between his own narrow interests and the teachings of the religion, the believer should give precedence to the teachings of the religion and the good pleasure of Allah and should choose obedience to Allah and His Messenger rather than the desires and whims of the lower self. In this way, Allah, Exalted be He, becomes more beloved to the believer than anyone else, and only then will his soul be always attached to His. Loving the Messenger, peace and blessings be upon him, means that a Muslim must not receive any commands except from the Prophet's guidance and that he must not follow a path other than his, such that he does not find within himself any resistance against the decisions of the Prophet, peace and blessings be upon him, and such that he comes to observe the same good manners as the Prophet's, peace and blessings be upon him, such as generosity, altruism, forbearance, and modesty.

The price for the sweetness of faith is that a believer should love a person only for the sake of Allah. This means that the believer should establish his relations with others on the basis of faith alone. Thus he should love and support the believers, even if they are weak and poor, and hate those who disobey Allah or associate partners with Him, even if they are powerful and wealthy. Our love for others for the sake of Allah is only true when it does not increase when they are bounteous to us and does not decrease when they turn away from us. This *hadith* deepens the notion of brotherhood in Islamic faith, which can only be sincere when it is cherished purely for the sake of Allah and when it is intended to attain His good pleasure. The sweetness of true brotherhood in Islam can only be tasted when it is coupled with fear of Allah. Allah, Exalted be He, says:

«Friends on that Day will be foes one to another except *Al-Muttaqun* (pious).» (Az-Zukhruf: 67)

Another requirement for tasting the sweetness of faith is that a believer should hate to revert to disbelief just as he hates to be thrown into the fire. The Qur'an tells us that a man may worship Allah in a state of doubt, standing, as it were, on the edge of belief. If good befalls him, he is content with it, but if trials and afflictions befall him, he reverts to disbelief, thus losing both this world and the hereafter. Such a man believes in Allah as long as life smiles on him, but if he is less fortunate, he abandons belief and returns to his former ways. Contrary to this, a true believer is never affected by the changing fortunes of life. He is always steadfast and always insists on doing good deeds,



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whether he is desirous of doing them or not, whether he is rich or poor, and whether he is healthy or sick.

This type of pleasure has been described by those who have tasted the sweetness of faith. One of them said, "I experience times when I say, 'If the people of Paradise have this feeling, then they are in great bliss.'" Another said, "Indeed, there is a paradise in this world that whoever fails to enter will not enter the Paradise of the hereafter." Yet another one said:

"Faith produces joy and pleasure in the heart. Whoever does not feel it either lacks faith altogether or has only weak faith, and he belongs to the category of people about whom Allah, Might and Majesty be to Him, says, ﴿The bedouins say, "We believe." Say, "You believe not but you only say, 'We have surrendered (in Islam)', for Faith has not yet entered your hearts" ...﴾ (Al-Hujurat: 14)."

Among those who have tasted the sweetness of faith is Khubaib ibn 'Adiyy, may Allah be pleased with him. It was said to him, just when he was about to be crucified, "Would you like Muhammad to be in your place while you sit safe and sound in the comfort of your family?" He replied, "By Allah! I would not at all like to be sitting in the comfort of my home and family enjoying the safety and pleasures of this life if Allah's Messenger, peace and blessings be upon him, was hurt by a thorn"

When a Muslim woman, who tasted the sweetness of faith, was informed that the Prophet, peace and blessings be upon him, was killed in the Battle of Uhud, she rushed to the battlefield only to find that her father, her brother, her son, and her husband had all been killed. Despite this, she asked, "How is Allah's Messenger, peace and blessings be upon him?" When she saw him still alive, she felt reassured and said to him, "O Messenger of Allah! All misfortunes are insignificant as long as you are safe and sound."

He who tastes the sweetness of faith will never abandon his religion even if he is torn to pieces. The disbelievers of Makkah placed a heavy rock on Bilal ibn Rabah's chest, may Allah be pleased with him, in order to force him to revert to disbelief, but he endured this suffering, saying, "Allah is the One! Allah is the One! He is the Only God! He is *As-Samad* (the Self-Sufficient Master, Whom all creatures need)!"

Heraclius, the Roman emperor, who was a contemporary of the Prophet, peace and blessings be upon him, once asked Abu Sufyan, may Allah be pleased with him, "Has anyone of his [the Prophet's, peace and blessings be upon him] followers reverted to disbelief out of displeasure with his religion?" He said, "No." Heraclius then said, "Such is true faith when its sweetness mixes with the heart."

When a Muslim tastes the sweetness of faith, he turns into a new person whose life has a different character built upon giving. He feels happy with what he gives and not



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with what he gets and he offers good to others. One of the signs of tasting the sweetness of faith is for the servant to believe from the bottom of his heart that all provisions come solely from Allah, that no one can prevent a servant from getting what Allah has bestowed upon him, and that no soul will die until it has fully received its provision and completed its appointed term. Allah, Exalted be He, says:

﴿Whoever works righteousness – whether male or female – while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).﴾ (Al-Nahl: 97)

May Allah bless you and me with the Great Qur'an and make us benefit from its verses and wise words. I have said what you have heard and I ask forgiveness of Allah, the Most Great, for myself and for you. Ask Allah for forgiveness. He is the Oft-Forgiving, the Most Merciful.



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Part Two

Praise be to Allah. Praise be to Allah, Who has favoured us with the blessing of Islam. I praise Him, Glorified be He, and thank Him as He duly should be thanked. I bear witness that there is no god but Allah alone, Who has no partners, the Bestower of virtues and favours; and I bear witness that our master and prophet, Muhammad, is His servant and messenger, the best of all those who have performed prayers, *haji*, and voluntary night prayers. May Allah bestow His peace and blessings upon him and upon his family and Companions, the prominent leaders of this *Ummah*.

O Muslims!

I advise you and advise myself to fear Allah.

The sweetness of faith, servants of Allah, adds pleasure to the acts of worship. A devout believer once said, “All the delights of the world provide only one type of pleasure which soon fades away, except the worship of Allah, which results in three types of pleasure: the pleasure you feel while performing it, the pleasure you feel when you remember performing it, and the pleasure you will have when you are rewarded for it.”

There is pleasure in the prayer when performed with all solemnity and with a fully attentive heart. In this way, the Muslim will find in prayers the comfort of his eyes, the pleasure of his soul, the delight of his heart, and the source of peace and tranquillity in this world. He will then always remain in discomfort until he engages in prayers again. It is for this reason that the Imam of the Pious, Prophet Muhammad, peace and blessings be upon him, used to say to Bilal ibn Rabah, the caller to prayers, may Allah be pleased with him, “O Bilal! Give us comfort by it [i.e. by the call to commence prayer (*iqamah*)].”

Performing the voluntary night prayers occupied a great position and engendered incomparable pleasure in the hearts of the Prophets' Companions and the righteous predecessors. One of them once said, “By Allah, were it not for the voluntary night prayers, I would not like to live in this world. By Allah, those who spend the night in voluntary prayers to Allah find more pleasure than those who spend their time in amusements and distractions.” The righteous predecessors also found their utmost pleasure in fasting, and so do the righteous people of all times. As for *haji*, the pleasure it gives prompts people to travel long distances and bear countless hardships, out of longing for the Ancient House (the Ka'bah at Makkah). There is enormous pleasure in reciting words of remembrance of Allah. Allah, Exalted be He, says:

﴿... Verily, in the remembrance of Allah do hearts find rest.﴾ (Ar-Ra'd: 28)



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In addition, there is great pleasure in reading and reciting the Qur'an. Uthman ibn 'Affan, may Allah be pleased with him, said, "If your hearts were purer, they would never feel they had enough of Allah's words, Might and Majesty be to Him." Allah, Exalted be He, says:

﴿And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allah's Obedience) while he is a believer (in the Oneness of Allah – Islamic Monotheism) – then such are the ones whose striving shall be appreciated (thanked and rewarded by Allah).﴾ (Al-Isra': 19)

O Servants of Allah!

Ask Allah to bestow His blessings on the Messenger of Guidance, as Allah has ordered you to do so in His Book. Allah, Exalted be He, says:

﴿Allah sends His *Salat* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad (peace and blessings be upon him)), and also His angels (ask Allah to bless and forgive him). O you who believe! Send your *Salat* on (ask Allah to bless) him (Muhammad (peace and blessings be upon him)), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. *As-Salamu 'Alaikum*).﴾ (Al-Ahzab: 56)

O Allah! Bestow Your peace upon Muhammad, his wives, and his offspring as You bestowed Your peace upon Ibrahim, and bestow Your blessings upon Muhammad, his wives, and his offspring, as You bestowed Your blessings upon Ibrahim; You are All-Praiseworthy, All-Glorious. O Allah! Be pleased with the four Rightly-Guided Caliphs, Abu Bakr, Umar, Uthman, and Ali, along with their families and the Prophet's honourable Companions, and also be pleased with us together with them, by Your forgiveness, generosity, and benevolence, O Most Merciful of all the merciful!

O Allah! Grant power and glory to Islam and Muslims. O Allah! Grant power and glory to Islam and Muslims. O Allah! Grant power and glory to Islam and Muslims, subdue disbelief and the disbelievers, and destroy Your enemies – the enemies of Your religion. O Allah! Make this country of ours as well as all other Muslim countries safe and secure.

O Allah! Make whoever harbours evil intentions towards us and towards Islam and Muslims preoccupied with his own problems and make his plotting the cause of his own destruction, O All-Hearer of Supplication! O Allah! Make whoever harbours evil



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intentions towards us and towards Islam and Muslims preoccupied with his own problems and make his plotting the cause of his own destruction, O All-Hearer of Supplication! O Allah! Make whoever harbours evil intentions towards us and towards Islam and Muslims preoccupied with his own problems and make his plotting the cause of his own destruction, O All-Hearer of Supplication!

O Allah! Grant victory and deliverance to the oppressed among Muslims everywhere. O Allah! They are hungry, so feed them; they are on foot so provide mounts for them; they are naked so clothe them; and they are oppressed, so grant them victory. O Allah! They are oppressed, so grant them victory. O Allah! They are oppressed, so grant them victory.

O Allah! Bring Muslims' hearts together, unite their rows, and gather them around the word of truth, O Lord of the Worlds!

O Allah! Revealer of the Book, Controller and Dominator of the clouds, Defeater of the Confederates, defeat Your enemies – the enemies of Your religion, and grant Muslims victory over them, O Lord of the Worlds!

O Allah! We ask You for Paradise and every word or deed that brings us closer to it, and seek refuge in You from Hellfire and every word or deed that brings us closer to it.

O Allah! Make good for us our religion, which safeguards our affairs, make good for us this world in which we live, and make good for us the hereafter, which will be our eternal abode. Make our life an increase for us in all goodness and our death a respite for us from all evil, O Lord of the Worlds!

O Allah! We ask You for guidance, piety, chastity, and freedom from want. O Allah! We ask You for the ways to good, the outcomes of good, the beginnings of good, and the ends of good, and we ask You for all good, open and hidden. We ask You for the highest ranks of Paradise, O Lord of the Worlds!

O Allah! Lavish upon us some of Your blessings, mercy, grace, and provision. O Allah! We seek refuge in You from the withdrawal of Your favours, the passing of the health and well-being You have given us, the suddenness of Your punishment, and all that which displeases You.

O Allah! We ask You for steadfastness in obeying Your commands, for determination in following the right path, for benefit from every good deed, for success in attaining Paradise, and for deliverance from Hellfire.

O Allah! Be with us and not against us, render us victorious and not defeated, plan for us and not against us, guide us and lead us to guidance, and grant us victory over those who have oppressed us.



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O Allah! Make us among those who remember You and praise You, who are humble to You, and who often implore You and return to You in repentance.

O Allah! Accept our repentance, forgive our sins, approve our cause, guide our tongues to say the truth, and purify our hearts from envy.

O Allah! Grant safety to the pilgrims of Your Sacred House. O Allah! Protect them from all evils and sins. O Allah! Help them to return safe and sound to their homes, fully rewarded and with their deeds accepted, O Lord of the Worlds!

O Allah! Accept their pilgrimage, approve their endeavour, forgive their sins, and reward them for their righteous deeds, O Most Merciful of all the merciful!

O Allah! Relieve our distress, alleviate our suffering, and have mercy on our dead, O Most Merciful of all the merciful!

O Allah! We ask You, O Allah, Who are the One, *As-Samad* (the Self-Sufficient Master, Whom all creatures need), Who beget not, nor were begotten, and unto Whom there is none co-equal or comparable! O Allah! Send down rain upon us. O Allah! Send down rain upon us. O Allah! Send down rain upon us. O Allah! Let the rain bring forth mercy with it and let it not cause torment, affliction, destruction, or flooding. O Allah! Let the rain bring forth mercy with it and let it not cause torment, affliction, destruction, or flooding. O Allah! Let the rain bring forth mercy with it and let it not cause torment, affliction, destruction, or flooding, by Your mercy, O Most Merciful of all the merciful!

O Allah! Guide our leader and ruler to what You love and accept. O Allah! Lead him to Your guidance and make his deeds pleasing to You, O Lord of the Worlds! O Allah! Guide his two Deputies to what You love and accept, O Most Merciful of all the merciful!

O Allah! Guide all Muslim rulers to act according to Your Book and to rule according to Your *Shari'ah*, O Lord of the Worlds!

﴿... Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾ (Al-Hashr: 10)

﴿... Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.﴾ (Al-A'raf: 23)



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﴿... Our Lord! Give us that which is good in this world and that which is good in the Hereafter, and save us from the torment of the Fire!﴾ (Al-Baqarah: 201)

﴿Verily, Allah enjoins *Al-'Adl* (i.e. justice and worshipping none but Allah Alone – Islamic Monotheism) and *Al-Ihsan* [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the *Sunnah* (legal ways) of the Prophet (peace and blessings be upon him) in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g. wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahsha'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression), He admonishes you, that you may take heed.﴾ (An-Nahl: 90)

Remember Allah and He will remember you. Thank Him for His favours and He will give you more. Verily, remembrance of Allah is greater than all, and Allah knows what you do.